Eons & The Tower

(The Age of Taurus to the Age of Pisces to The Age of Aquarius)

Historically, *The Tower* has informed Mystics of eons and the levels of consciousness fueling them—animating awareness. Eons are long epics of collective human consciousness shaped by dominant archetypes that invigorate and motivate collective human values and behaviors associated with values.

Eons reflect shifts of the human individual and the human collective in relationship with the divine. These can be seen in the astrological eons going back to the age of Taurus which embraced an agricultural consciousness (circa 4000- 2000 B.C.E.).

The Eon of Taurus was followed by the Eon of the Iron Age of Airies. During this Eon weapons, warfare and trade became the dominant collective and individual consciousnesses. This occurred historically from about 2000 BCE to about the time of Christ.

C. F. Jung wrote: "the Pisces aeon is the synchronistic concomitant of two thousand years of Christian development." (Jung, C. F. (1959). *Aion: Research in the phenomenology of the Self,* preface).

The next historical Aeon was the Age of Pisces which spanned from about the time of Christ to about the year of 2000 C.E. This Eon was characterized by faith, sacrifice, mysticism, martyrdom, and duality. It is often seen as the age of organized religion, redemptive suffering, and spiritual longing-marked by both the heights of compassion and the depths of illusion.

We are currently in transitioning into the Aeon of the Age of Aquarius (circa 2000 to 4000 B.C.E.). Astrologers describe this period looking two millennia into the future. It is expected to be a time of awakening, innovation, and collective transformation. Here there is a predicted shift away from hierarchy, dogma, and centralized authority (associated with the previous Age of Pisces) toward truth, technology, humanitarian values, and spiritual freedom.

Relative to *The Tower card* of the Tarot it is associated with the devastation of lightning. Joseph Campbell of fame for bringing myth and the Hero's journey to our living rooms said in a book he co-wrote called Tarot Revelations, 1979, at p. 21 that lightning and the thunder of lightning woke in brutal primitive protohuman primates, the original fear of God—awakening a God-consciousness or bicameral mind where the voice of god and consciousness were synonymous. Julian James wrote a daring book entitled *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (1976). The breakdown of the bicameral mind (i.e. two sides of the brain talking to one another as one) enabled intuition and the rational to evolve. The result was an ability to distinguish one's own voice or the voice of one's self from that of God.

Jaynes argued that before about 3000 BCE the right hemisphere generated auditory hallucinations (often interpreted as the voices of gods, kings, or ancestors), and the left hemisphere obeyed. Instead of inner self-reflection**, people experienced** command hallucinations—**"**voices" wrote Jaynes drawing upon his research and particularly a change in the literature of the time. These voices gave individuals guidance in crises, moral dilemmas, and decisions. Ancient humans, Jaynes argued, were not "conscious" in the modern sense; they lived by externalized authority experienced as divine voice.

The Bible states the "fear of God" is the beginning of wisdom. That is to say, it is an early developing consciousness supporting early psycho-spiritual development. However, fear-based attitudes and world views are limit spiritual growth.

As we know from the Tower card, we must allow our consciousness to change if we are to progress in Love and unity. Spiritual liberation occurs "to the degree that we no longer identify with our ego." (Hudson & Risso, *Wisdom of the Enneagram,* p. 86-citing Albert Einstein who may or may not have said it that way). That is to say ego development, while absolutely necessary to adaptation early in life to about age 60 (Saturn's 2nd return), ultimately identification with the ego results in living one's life without awareness of one's essential self. We mistake our conditioning and personality for our essence—a situation often described as being spiritually asleep.

The Tower, Eons and Spirituality Across Traditions

Hudson and Riso in *The Wisdom of the Enneagram* describe Nine Strata of the Spiritual Journey from normal egoic consciousness to universal consciousness which they observed across spiritual traditions, I think describe well the journey towards spiritual enlightenment:

1. **Our habitual self** - "ideas and images of who we would like to be and how we automatically see ourselves," This is described by most spiritual teachers as being spiritually asleep or dead (to use the Christian language for this stratum);

2. ***Our actual behavior*** relative to "spontaneous moments of waking up to the truth of our condition and to our greater possibilities" we begin to see where we are operating on auto pilot which if one is to capitalize on the momentum of these realizations "requires that we increasingly cultivate the ability to be present" as "the deeper we go the more presence we will need," (Ibid, p. 373);

3. ***Internal attitudes and motivation*** – At this stratum, we also see the depth of our learned behaviors and habits, and how many of them stretch back for generations within our family and our culture." (Ibid, pp. 374-375);

4. ***Underlying affects and tensions*** - *Here,* the spiritual process involves being "present to the sensations of the body" associated with habit / conditioning / personality / ego and the energy and impact on our level of presence in our lives;

5. ***Rage, shame and fear of libidinal energies*** – "Three 'master emotions' of the ego" governing the three centers (body, heart, mind/head) as well as those of attachment, frustration and rejection (Ibid, p, 374). This tends to be mark the limits of psychotherapy;

6. ***Our grief, remorse, and ego deficiency*** - At this stratum one experiences "illusions of the ego as they are clearly seen in the light of Essence and truth" resulting in "a profound sorrow" and "conscious suffering" as the spiritual practitioner actively and "willingly allows for the sake not only of progress but of truth." (Ibid, p. 375)

7. ***Emptiness, the void*** – Here, "we fully realize that our personality is nothing but a temporary fabrication, a story we have told ourselves for a long time. To leave the familiarity of our ego identity nevertheless feels like stepping into nothing, like walking off the edge of the world. It therefore takes faith of some kind to counteract the terror and despair that usually mark this stratum." (Ibid);

8. ***True personal being*** - In this state of emptiness, we maintain a sense of personal identity and function effectively in the world, yet our true self is centered in Essence, with actions guided by Divine awareness rather than personal desires. This paradoxical experience involves a deep outpouring of love, gratitude, and awe toward Being, while a sense of personal awareness remains. This state, described in various spiritual traditions, signifies the embodiment of the Essential Self, where one recognizes their connection to the Divine (Ibid, pp. 375- 376)

9. ***Nonpersonal, universal being*** - "The ultimate destination promised by the great mystical traditions, but to attain this state of consciousness in any lasting way is extremely rare. Only some extraordinary mystics and saints of history have truly lived their lives from this profound state of awareness. But most of us can have at least a taste of it, and often that is enough. To taste this reality even once can change our lives in profound ways.

Once we know the unity of existence as a real experience, we no longer regard people, ourselves, or the gift of our lives in the same way."

(Ibid) People like Jesus, Mohammed, Buddha and Ghandi all experiences this non-dual consciousness and have been transformed to such a degree by it that their lives have subsequently touched and helped transform most of the world even today in 2025.